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THE
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A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SIXTH YEAR OF PUBLICATION

week by week

RELIGIOUS CONVERSATIONS CONTINUED

ANOTHER milestone has been reached in the development of inter-religious conversation in this country. For the first time, experiments in dialogue between Catholics and non-Catholics will be broadcast not only under Catholic auspices but as an important part of the nationally popular Catholic Hour radio series.

The National Council of Catholic Men, which produces the Catholic Hour, has announced a five-part series of conversations, to be aired on the five Sundays of May, between prominent members of the Protestant-Jewish communities and Father Gustave Weigel, S.J., the noted ecclesiologist and authority in the field of interfaith relations. Based on the remarkable Sheed & Ward book *American Catholics: A Protestant-Jewish View,* the series will feature three of the contributors to that book, Stringfellow Barr, Dr. Martin E. Marty and Arthur A. Cohen, along with Father Weigel and Philip Scharper, the book's editor and a former associate editor of The Commonweal.

This unprecedented step in Catholic mass media programming is all the more impressive when one recalls how recently it was that religious "dialogue" seemed strange and remote both as term and as concept. Not so long ago there was only speculation about the very idea of dialogue, and even the speculation was confined to highly specialized and scholarly circles. But the first few tentative encounters bore sufficient fruit to excite the desire for more and wider exchanges, and soon the dialogue had begun in truth. The last several months alone have brought a succession of unprecedented events: the publication in The Commonweal and simultaneously in the Protestant *Christian Century* of Dr. Robert McAfee Brown's widely praised "Rules for the Dialogue"; the record-breaking three-hour religious conversation on the television program "Open End"; the publication by a Catholic firm of the already mentioned *American Catholics: A Protestant-Jewish View;* and now the dialogues scheduled for the Catholic Hour.

Moreover, these are only a few of the more notable, more public instances of such inter-religious activity. Throughout the country, it now seems, inter-religious dialogue has become so much a topic of interest and conversation that it is in danger of becoming a cliché.

IN FACT, the inevitability of the term's use in educated Catholic circles has given the Catholic anti-intellectuals and nay-sayers a new stick with which to belabor the "liberals" both within and without the Church. The nay-sayers have inexplicably added the word "dialogue" to their other equally inexplicable terms of opprobrium—"do-gooder," for instance, or even "intellectual."

The increasing interest among men of good will in dialogue, rather than simple attack or defense, has goaded some journalists of the "my side, right or wrong" mentality into jeering denunciation of the very concept of two-way communication. Such performances are regrettable—for the fact that they show so little comprehension of the nature of dialogue, if for no other reason—but they seem with every passing day to become only more irrelevant.

The negative voices which issue from America's various religious ghettos become increasingly irrelevant—and sullen—because the events of our day are passing them by and leaving them behind. Religious dialogue does not mean religious compromise, does not mean relativism or syncretism. Furthermore, very few Americans could possibly believe that it does, and those who attack it on such grounds are furiously tilting at windmills.

There seems no doubt that the religious groups

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in America, with their history of hostility and mistrust, are entering a new and, it may well be, profoundly important relationship. This does not mean, however, that religious tensions will soon disappear. It may even be, paradoxically, that inter-religious differences will seem to be sharpened and heightened by an increased openness of tone and a multiplication of inter-religious encounters. Indeed, there is evidence already in the Catholic for President issue that the country is destined for a painful outburst of political-religious controversy. But this eventually only underscores the absolute necessity of the dialogue.

"For us Americans of different faiths to understand one another," Father Weigel said recently, "we must talk to each other." It is hard to understand how anyone could disagree.

CHINA'S STANCE

AS THE summit meeting nears, Communist China gives renewed signs of uneasiness and truculence. No genuine split has yet developed with the Soviet Union, but recent pronouncements continue to show China's increasing independence of its elder Communist partner. The official Party press in Peiping has seen fit to mark the pre-summit occasion with a series of articles drawn up to honor the ninetieth anniversary of the birth of Lenin. These articles assert, among other things, that China will continue to support and foster revolutions throughout the Western world, by armed force if necessary. They declare that nuclear warfare is nothing to be afraid of, for a new and superior civilization could be built on the wreckage of the old. The Chinese Communists do not claim (as Khrushchev has) that capitalism can grow into socialism peacefully, although "peaceful coexistence" may be necessary now. In any case, China goes on record that it will not be bound by any agreements reached in Paris that would "tie the hands" of the Communist bloc.

Growing military and industrial strength serve as underpinning for this belligerent attitude. By 1962, for instance, China seems destined to become the fourth largest steel producer in the world; by then, or soon afterwards, it may well have developed its own thermonuclear weapons. The dismissal of Professor Ma Yin-ch'u, leading advocate of balanced economic growth as opposed to violently forced heavy industrialization, ominously coincides with the Chinese decision to organize the urban masses into communes.

It appears to matter little to Peiping that these aggressive declarations reached the world at a moment when Mr. Chou was in New Delhi attempting to smooth away the resentment caused by China's ruthless subjection of Tibet, its seizure of nine thousand square miles of Indian territory (plus claims of several times that amount), its construction of strategic roads and airbases in the Himalayas and the border clashes in which Indian policemen have been killed. It may be that some of his rivals for power were seeking to make things impossible for Mr. Chou and his mission, or that the Chinese leaders actually have no inkling of the vehemence of the feeling their policies have aroused in India. But it would be consistent with their attitude of recent years if they largely ignored the repercussions their expansionism and their declarations have produced in Indian and Southeast Asia.

BIGOTRY AND RESPONSIBILITY

THE DISCUSSION of bigotry in the Presidential campaign is not going to cease until after our next President is elected—and possibly not then. In their speeches before the American Society of Newspaper Editors the two leading Democratic campaigners, Senators Humphrey and Kennedy, noted this fact and did much to put it in proper perspective. In his speech Senator Humphrey said: "I would not want to receive the vote of any American because my opponent worships in a particular church, whatever that church may be. Nor would I want to receive the vote of any American simply because he is of the same faith as I."

In much the same spirit Senator Kennedy said: "Nor am I appealing, as is too often claimed, to a so-called Catholic vote. Even if such a vote exists —which I doubt—I want to make one thing clear again: I want no votes solely on account of my religion." Senator Kennedy then went on to question the existence of religious bloc voting in the Wisconsin primaries and to criticize the press for exaggerating the relative importance of a doubtful "religious issue."

The two Senators thus repudiated, as strongly as possibile, support that derived from religious allegiances. The editors granted that Senator Kennedy's charges against the press were not totally unfounded. But they questioned his readings of the Wisconsin vote. No one can prove, of course, why the voters in Wisconsin voted as they did. But, as James Reston commented, "the presumptive evidence of bloc voting is strong."

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Some commentators and journals went further than Mr. Reston, however, in their presumptions. The *Christian Century,* for example, said that, "if 'bigotry' was significantly present in the Wisconsin primary—which is doubtful—the outcome suggests that it was more in evidence in Catholics' crossing party lines to vote for Kennedy because he was a Catholic than in Protestants' voting against Kennedy on that ground." The *Century* then drew the following very questionable inferences. "Non-Catholics will expect Catholics in other places to follow the example of their fellow churchmen in Wisconsin. It would be wrong for them to ignore this probability in making their own choice of candidate. It would also be wrong for non-Catholics to ignore the obligation which would be imposed on a President if he won a national election with the kind of support Senator Kennedy received in Wisconsin."

There are several regrettable sentiments expressed in the *Century* editorial. It suggests, first, that where bloc-voting exists, Protestants are simply reacting to Catholics, not that the votes were cast simultaneously with equal responsibility by Catholics and non-Catholics. It suggests that the "doubtful" bigotry is the sole possession of Catholics. It suggests further that the Wisconsin primaries, with all their local and regional complexities, set a voting pattern for the country. Further yet, it suggests that a "Catholic vote" alone is enough to elect a President.

But these are all faults of interpretation of evidence and are open to discussion and correction. What is not so readily accepted is the call for non-Catholics to give themselves deliberately to bloc-voting along religious lines to prevent, wondrously, some alleged "obligation which would be imposed on a President" who won with Catholic support. The temptation to bloc-voting is present of course—for any religious group—but what is needed is help in overcoming the temptation, not a crusade to yield to it *en masse.*

As James Reston said, "presumptive evidence of bloc-voting is strong." As Senators Kennedy and Humphrey stated, voters will best fulfill their obligations as responsible citizens if they vote for the candidate they consider best qualified.

PAUL BLANSHARD ON SPAIN

IN COMPANY with many other readers of the N.Y. *Times,* we followed with keen interest a recent exchange of letters between Paul Blanshard and Father Thurston Davis, S.J., editor of the Jesuit weekly, *America.*

Paul Blanshard began the affair with a comment on the claim of Spain's Foreign Minister that his country is a victim of the world's press. "It is more accurate," Mr. Blanshard wrote, "to say that all Spanish freedoms, including political, religious and press freedoms, are victims of the semi-Fascist regime. . . ." He then proceeded to support his case, drawing upon his own visit to Spain.

"Every book, magazine, newspaper, play and radio program in Spain, with one exception, is censored to eliminate every expresssion hostile to Franco's dictatorship," Mr. Blanshard wrote. "Although the official Catholic organ, *Ecclesia,* is exempted, many other Catholic papers critical of Franco are censored or suppressed almost as ruthlessly as if they were Communist organs. . . . No Protestant church or Jewish synagogue is permitted to publish in Spain any journal for general distribution, although some Protestant churches manage to smuggle in a little printed material and Spain's two Jewish synagogues get some journals from New York. No Protestant church or Jewish synagogue for Spaniards is allowed to look like a church or synagogue, or to carry any label or sign identifying itself. . . ."

That was on March 31. On April 13 the *Times* printed a rejoinder from Father Davis. "I inevitably find Mr. Blanshard's public statements in need of distinction or commentary," Father Davis wrote. For the benefit of Americans who plan to visit Spain this coming summer he then proceeded to list one Jewish synagogue and eleven "Protestant Evangelical" chapels in Madrid. "It seems improbable," he wrote, "that so many religious establishments are maintained only for tourists and other foreign visitors" in view of the existence elsewhere in the city of one German Evangelical center, an Anglican church, a Russian Orthodox church, and a mosque. For all the churches he listed Father Davis gave addresses, commenting: "These addresses were not smuggled out of Spain. . . . They are printed on page one of a twenty-page brochure on Madrid, widely distributed through the offices of the Spanish Tourist Agency. . . ."

This did not, naturally, satisfy Mr. Blanshard. In a letter published on April 22, he wrote: "Father Thurston Davis . . . does not actually deny a single fact contained in my letter published March 31, summarizing the situation respecting religious, literary and political censorship in Spain. He seeks, however, to convey the impression that the publication of the addresses of some Protestant chapels

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and a Jewish synagogue in a Spanish Government brochure on Madrid, prepared for foreign tourists, casts doubt upon my sentence: 'No Protestant church or Jewish synagogue for Spaniards is allowed to look like a church or a synagogue, or to carry any label or sign identifying itself.' . . . Apparently, Father Davis himself did not visit the non-Catholic institutions which he lists. I did visit several of them. I took photographs of their exteriors and, fortunately, I have preserved my notes concerning five exteriors. . . ."

Mr. Blanshard then proceeded to draw on his notes about five of the locations cited by the Spanish tourist agency and Father Davis: 1) a new synagogue "looking like an apartment house. All external Jewish signs on the street are still prohibited"; 2) a Plymouth Brethren chapel, "a plain apartment house with gray masonry wall, an iron gate in front, and the chapel concealed inside. It contains no sign indicating that it is a church"; 3) the First Baptist Church of Madrid "has a large interior auditorium, but you would never know from the outside that such an auditorium exists behind a plain door and a plain wall"; 4) "the next-to-the-largest Evangelical Spanish United Church . . . might be taken for a school, but not for a church. It has an iron gate without any sign"; 5) "the headquarters of the Spanish Episcopal Church . . . looks more like a church than any Protestant structure for Spaniards in the country. It has no steeple with cross, but a carved cross embedded in the masonry has been allowed to stay there. . . . Evangelical words above the portal were taken off on Government orders, and the structure is part of an apartment house grouping. . . ."

Finished with his catalogue, Mr. Blanshard concluded: "I hope that all American tourists who go to Madrid this summer will visit these places for themselves, and not confine their researches to the carefully protected Protestant institutions for foreigners usually offered as exhibits of Franco's tolerance."

There the matter stands at this writing. Mr. Blanshard's documentation is of course, often as misleading as it is detailed, and in the present instance this could be the case as far as specific Protestant church structures or Jewish synagogues in Spain are concerned. Nonetheless, this is one controversy in which we are happy to have no part.

Our differences with Mr. Blanshard have been expressed so often in the past that there is no need to detail them here. The Blanshard position, in our opinion, is that of the secular absolutist. His conception of democracy distorts the American idea, being profoundly anti-pluralist and hence essentially statist; his conception of religion is earthbound, denying entirely its transcendent nature. These estimates of Mr. Blanshard's work we hold very strongly. But at the same time we feel under no compulsion as a result of these convictions to defend in Spain a system which we deplore and which we certainly have no desire to see copied elsewhere. Mr. Blanshard, in short, is a problem to us, but he is a long way from being our only problem.

KAGAWA

WHEN the Rev. Dr. Toyohiko Kagawa died in Tokyo April 23, the Protestant world sustained the loss of one of its most renowned leaders. From the time of his conversion to Christianity as a youth of fifteen, Kagawa gave an example of heroic evangelical poverty. At this early age he abandoned his material possessions and moved to the terrible slums of Kobe to minister to the destitute. After a decade of such strenuous social work he came to study for a divinity degree at Princeton Theological Seminary.

On Kagawa's return to Japan in 1917 he embarked on a whole series of related activities. He became greatly involved in the organization of labor unions in West Japan. While he was in prison because of his efforts on behalf of the workers in the Kobe shipyard strike, Dr. Kagawa wrote the first of his many books; his second volume, *Shooting at the Sun,* was also written in prison a year later. Both became national best sellers.

Later in his colorful career Dr. Kagawa turned his attention to the poor of the Japanese countryside. He found in cooperatives an effective means of rural self-help. So assiduous was he in developing these techniques among impoverished farmers and fishermen that he became one of the leaders of the international cooperative movement.

Dr. Kagawa was also an outstanding devotee of world peace. He courageously attacked his country's war against China in 1936 and, five years later, came here as a member of a national delegation seeking the preservation of peace between Japan and the United States. In recent years he strongly advocated the relinquishment of thermonuclear weapons in favor of a U.N. police force. Because of these and many other public-spirited activities, Dr. Kagawa's was a lifetime of religiously motivated dedication to the poor and to the common good. May he rest in peace.

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They Are Playing Our Song

The grindingly mediocre level of most popular music today is due essentially to what the teen-agers do want

by NAT HENTOFF

ACCORDING to the fervent rationalization of ASCAP (the American Society of Authors, Composers and Publishers), the decline of American popular music in recent years has been largely due to the infestation of the young with rock and roll. The thesis continues that the primary incubi spreading the scourge are the record companies and disc jockeys.

ASCAP is concerned in these matters less for aesthetic reasons than because its chief competitor as a licensing organization to secure payment to composers and publishers for performance rights is Broadcast Music Incorporated (BMI). The latter army happens to contain most of the rock and roll composers, mainly because ASCAP's tightly reigning hierarchy made it very difficult for years for new writers to get into the club. Even now, as many younger ASCAP writers keep protesting bitterly, the plebeians in ASCAP are in the position of Cinderella waiting for the Prince (the Justice Department) to come up with even stronger consent decrees so that they can get a more equitable share of the household goods.

In any case, the ASCAP theory—which has been spread widely in the public print and has been trustingly absorbed by most "liberals"—seems to have been neatly knotted by the fact that BMI was in fact set up by the broadcasting industry itself in 1940. (Only the American Broadcasting Company of the three networks still owns stock in BMI, but six hundred out of the four thousand broadcasting stations continue to hold shares). Actually, the birth of BMI was a measure of self-defense by the broadcasters in a field which, as a Federal court pointed out in 1941, had up to then been prey to a monopoly. By the end of 1939, BMI had heard rumors that ASCAP (which controlled all the standards by such native bards as Berlin, Hammerstein, Kern, Rodgers, Harbach, etc.) was going to increase the rates radio stations would have to pay to use these songs. ASCAP, however, was being smugly coy as to exactly what these new rates would be. The situation was somewhat like dealing with the telephone company without the presence of any state or federal agency empowered to regulate rates.

As BMI continued to flourish, so did rock and roll. (BMI continues to be considerably less affluent, however, than ASCAP. Last year, for example, ASCAP collected some twenty-five million dollars from licensees compared to BMI's twelve million). Finally, it was publicly revealed that a widespread system of payola had long existed by which disc jockeys were paid by record distributors and sometimes by the companies themselves to push particular records, many of them rock and roll inanities. The pattern now appeared complete. BMI, owned by part of the broadcasting industry, was profiting as its radio stations played rock and roll discs which its disc jockeys in turn were bribed to force on the innocent ears of the teen-agers. Our pop music had become withered by avarice and conspiracy. The poor kids had had no choice.

TO paraphrase a geometry teacher of my youth, the equation was symmetrical but wrong. Payola certainly has existed, and continues to. The disc jockeys, however, democratically accept payola from all sources, and BMI tunes are hardly the only ones propelled by greed. In fact, according to recent issues of *Billboard*, the only authoritative music business trade paper, several ASCAP writers and publishers have been engaged in higher echelon payola by insuring the fact that their songs are used as themes and background music for network programs, thereby adding to their performance fees.

Nor has BMI been overly chaste in the way some of its publishers have operated. And certainly the broadcast industry with very few exceptions—most of them in the FM bands—has been guilty of a nearly total abdication of responsibility to the public. The station

Mr. Hentoff, formerly an editor of *Downbeat*, writes on cultural matters for a wide variety of publications.

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managements have not only evidenced a strange ignorance of their disc jockeys' sidelines but, more seriously, have increasingly turned their plants into indomitable juke boxes.

While it may well be true, therefore, that certain noxious songs have been alchemized into "hits" by various forms of collusion, the grindingly mediocre level of most pop music—and pop singers—is due essentially not to the existence of a little mafia of the music business but to what the teen-agers, the basic consumers of pop music, *do* want. George Marek, head of RCA-Victor, has noted with justice that "rock and roll is not a creation of payola. No form of entertainment can be artificially created. . . . Rock and roll had something that made a fundamental appeal to its generation, just as *Tea for Two* in its day. If The Rock were an outgrowth of payola, why is it that in Japan Elvis Presley and Paul Anka are the most popular singers? . . . And why was rock and roll so popular in England that it spawned a series of artists who specialized in The Big Beat? . . . Jockeys are relatively unimportant, or non-existent, in these countries. It was the music itself that appealed to the buyers."

Furthermore, as Tom Morgan pointed out in a generally perceptive article, "Teen-Age Heroes: Mirrors of Muddled Youth," in the March *Esquire:* "Paralleling the adult world, Teen-Land is built on insecurity and its greatest concern is for safety. The cost of safety is uniqueness of personality and the measure of it is membership in the herd. To understand this complex, young world, one should get to know the heroes of teen-agers. . . . Today, a young man is elected to heroship by teen-age girls. . . . The hero, after a short wait, is then accepted by teen-age boys, who buy him uncritically, perhaps to please the girls. There are girl singers who are popular with teen-agers, but none receive the adultation that the girls lavish on the males. It seems that teen-age girls, maturing faster than boys, have no interest in worshipping a member of their own sex. They are prepared to accept a male symbol long before the boys have extricated themselves from Mother."

Paul Goodman has gone considerably deeper than Morgan, and any other writer so far, in a series of articles that began in the February *Commentary* with "Youth in a Disorganized Society": ". . . It is hard to grow up when existing things are treated as though they did not exist. For then there is no dialogue, it is impossible to be taken seriously, to be understood, to make a bridge between oneself and society."

MORGAN, in his article, writes of the prototype of the teen-age hero in popular music, Fabian, who literally cannot sing. His manager subjected the boy to four singing teachers, but "fortunately, all efforts failed. Here was the ultimate in humbleness and teen-age identification. Nobody in the audience could sing either, so that made the inept sex-pot, Fabian, seem all the more accessible. Mediocrity fell in love with its own image."

Morgan also interviewed Dick Clark, the teen-agers' favorite disc jockey and a pervasive power in the industry although he may soon be painfully deflated by Congressional investigators of payola. Mr. Clark feels "there's no difference between teen-agers and adults" in contemporary society and, in a way he doesn't understand, he may be right. Clark's T.V. program has often had as many as twenty million young viewers. Ostensibly selecting his recordings on the basis of what the teen-agers want to hear, Mr. Clark, however (until ordered to be discreet), held interests in various publishing and recording firms and even was part owner of a plant that pressed recordings. He has, in short, been touched by a few conflicts of interest in programming his shows, and there is some evidence that he was not always entirely able to transcend temptation.

The disc jockeys who have been caught at payola are, after all, not so different from the parents of many in their audience. If only by osmosis, the young learn something of how income tax returns are prepared, of how "angles" are manipulated in "legitimate" businesses and other commonplaces of our acquisitive society. Several recent polls—and admittedly polls are not an infallible measure of public opinion—have indicated that while the majority of our citizens believe that payola is deplorable and should be eradicated along with the common cold, it has become, as poll director Jack Boyle put it, "part of the American way of life."

In his book, *The Thief in the White Collar* (J. P. Lippincott, 1960), Norman Jaspan indicates that some one billion dollars will be stolen by white-collar ferrets in 1960. Aside from this area of enterprise—which ranges from rifling office supplies to outright embezzlement of cash—there is the widespread avocation of evading taxes. Estimates vary, but most tax experts agree that "business expenses" on tax returns add up to from five to ten billion dollars a year, some of which has been rather fancifully deducted.

With this criterion of diurnal morality, it is not surprising that cheating in class, for example, particularly in high schools, is commonplace, and that immediate gratification of desires and other material concerns are of paramount importance to more and more of the young. In a recent address at the National Conference of Higher Education, Dr. Howard R. Bowen, president of Grinnell College in Iowa lamented that on many campuses "the accepted style of life includes automobiles, liquor, fraternities or luxurious dormitories, expensive wardrobes, night clubs and extended ski trips."

Margaret Mead, in an advance study paper for the recent White House Conference on Children and Youth was more incisive and basic than Dr. Bowen: "There

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has been an increasing shift throughout this generation from the pursuit of long-time goals . . . to the 'more, more, more now' philosophy. Immediate sex gratification as represented by early marriage; early attainment of full adult status including parenthood; and the possession of the material attributes of economic independence, such as house and car, T.V., a full and complete way of life bought on the installment plan rather than saved for. . . . Where these marriages are successful, it seems to be through the permanent acceptance by the husband of domestic goals as primary goals, with his career and personal interests subordinated to the demands of house and children."

It is no wonder, then, that the music to which the teen-agers gravitate for relief should be, according to successful pop composer Jerry Leiber, ". . . a means of escape from reality. We write the lyrics deliberately vague. The songs aren't addressed to anybody real, but to dream characters. The songs are egocentric and dreamy. Lots of basic blues ideas wouldn't work as rock and roll ideas because the blues are too real, too earthy. You have to make them dreamlike and very moral. That's why you're rarely going to hear even a plain *happy* rock and roll song, because happiness is a real emotion."

REAL emotions are dangerous because they could jar the status quo, and the worst fear of all in our present society—teen-age and adult—is fear of the unknown. Yet this fear too has to be released in some way, and the result includes popular songs such as "Teen Angel." Writes Ralph Gleason in the San Francisco *Chronicle:* "A syrupy, quavering voice describes the fatal night when a stalled car on the railroad track caused the death of 'teen angel.' Quick reflexes got the pair of them out of the way of the oncoming train, but 'you went running back' and 'they said they found my high school ring clutched in your fingers tight.' . . . It's all part of the same pattern that has the rock and roll stations deliberately using the gruesome items in the news (as well as the juicy ones).

"Imagine," Paul Goodman draws a broader design, "as a model of our society: an apparently closed room in which there is a large rat race as the dominant center of attention. And let us consider the human relations possible in such a place. This will give us a fair survey of what disturbed youth is indeed doing: some running that race, some disqualified from running and hanging around because there is nowhere else, some balking in the race, some attacking the machine, etc."

It's not surprising, then, that so many pop song hits shake with formularized frenzy, emotions that cannot be directly expressed, that cannot be fulfilled, because frustration and daydreaming are preferable for most of the young to taking a chance, to being unique, let alone uniquely wrong. Being oneself, or trying to be, may mean being totally alone, and that prospect is for most of us unbearable. The overall context is somewhat similar to that in Southern cities where moderate and "liberal" whites have become increasingly silent. "The whites in this town," said a friend I recently saw in Alabama, "are not afraid of the Negroes. They're afraid of each other."

And so the National Juvenile Delinquency Study, as presented by the United States Children's Bureau and the National Institute of Mental Health, predicts a rise of four to five million children in the courts in the next ten years. Mrs. Katherine Brownell Oettinger, chief of the Children's Bureau, Department of Health, Education and Welfare, cited as probable causes of rising delinquency in our "affluent society" such factors as population mobility, corrosion of values because "everything comes too easily," and conflicts that arise from exposure to "false standards of value."

In New York, the Catholic Charities Guidance Institute noted in its annual report that emotional disturbances among the young are growing in seriousness. Those from five to eighteen "evidenced a continuation of the more serious disturbances and destructive family and social pathology reported last year. . . . The root causes are complex, and fundamentally involve problems of personal and public morality as well as emotional disturbance and social privation."

Jimmy Driftwood, a teacher and folk singer who has had some popular success in recent months, agrees: "It seems to me that the pop music scene would change a great deal if the kids felt sure they were going to be around in twenty years." Driftwood's thesis is oversimplified, but it does underline one element of the inchoate unlife situation in which most of these teen-agers exist.

They spend—these eighteen million teen-agers—some ten billion dollars annually pursuing pleasure in much the same manner as the Red Queen in *Through the Looking Glass.* And much of that money is spent on pop music, their prescriptionless Miltown. "Now," concludes Tom Morgan, "except for Dick Clark, every first-class teen-age hero is a recording star. No athlete, politician, businessman, or intellectual is accorded comparable esteem, nor could he be, given the teen-agers' demand for safety."

Or, as Pat Boone writes in an article, "The New and More Popular You," in last December's *Ladies' Home Journal:* "Are we smiling, happy, friendly-looking people, at least as much interested in others as we are in ourselves? If so, we have an attracting attitude, a magnetic hook already out as a people-catcher. If not, here is the place to start building the New You."

With a "Beatnik Fly," a "Teen Angel," a "Money, That's All I Want," a "Wake Me When It's All Over" and an "Ooh Poo Pah Doo"! (From the *Cashbox Top 100 Best Selling Tunes on Records,* March 26, 1960.)

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Should we give young Americans a chance to serve in our overseas programs?

A Point Four Youth Corps

by HENRY S. REUSS

WHEN I was in Cambodia studying our foreign aid program, I was struck by the oft-observed contrast between the militarism-encased-in-concrete approach and the Johnny-Appleseed approach. We have a large-scale program of military assistance to the Cambodians, but so far the only time that the American M-1 rifles and tanks were used was when the Cambodian government was liquidating other Cambodians suspected of being too friendly with neighboring Thailand and Viet Nam. We have a large program of "economic aid," of which the crowning jewel is a superb American-built highway stretching from the capital, Phnom Penh, to the sea. But, while gratifying to the country's rulers, since it makes them independent of their neighbors, the super-highway's largest meaning for most Cambodian peasants lies in the use of its shoulder as a trail for their water buffalo.

Recently, when I told the historian Arnold Toynbee about the Cambodian road, he observed that many mature civilizations have a passion for building straight and beautiful highways from the center of civilization to its outer edge—whereupon the barbarians come down the highway and wipe out the civilization!

In truth, I do not believe that the Cambodian highway is necessarily a hallmark of the decline of the West. But I would feel a lot more confident if our emphasis were more on some of the good things I saw us doing in Cambodia, such as the team of four American school teachers—a Negro from Chicago, an Italian girl from Brooklyn, among others—who were going through the jungles helping the villagers to set up their first elementary schools, something the French in a century of colonial rule had neglected to do. This was a brave new world, and the Cambodians loved it.

Uneasiness about the flavor of our foreign aid program led me recently to introduce a bill, co-sponsored by the late Senator Richard Neuberger, to study setting up a Point Four Youth Corps of young Americans willing to serve in technical assistance missions, in far-off places and at a soldier's pay. Obviously, and understandably, a large part of the public interest in the Point Four Youth Corps idea has been generated because it offers a possible alternative to military service under the draft. This element is, however, only one of many compelling reasons why the suggested program should have prompt and full study.

A Point Four Youth Corps would assure an adequate supply of young Americans to man public and private technical assistance missions in the years to come. But there are two even more important things to be said for it. Young Americans in their late teens and early twenties need a sense of purpose—the excitement and stimulus of taking part in great events. William James pointed this out a half century ago when he suggested in his essay "The Moral Equivalent of War" that a season on a fishing schooner or on a cattle ranch could well provide the sense of excitement and purpose which war—at least old-fashioned war—was supposed to provide. If the evolution of the have-not nations of Asia and Africa is at once the greatest challenge and adventure of the age, young Americans are going to want to become involved in it. Furthermore, from the standpoint of a successful American foreign policy, a Point Four Youth Corps could be equally beneficial.

Too often we seem to emphasize military alliances with corrupt or reactionary leaders; furnishing military hardware which all too frequently is turned on the people of the country we are presumably helping; grandiose and massive projects; hordes of American officials living aloof in enclaves in the country's capital. Would we not be farther along if we relied more heavily on a group of some thousands of young Americans willing to help with an irrigation project, digging a village well, or setting up a rural school?

THE bills now before Congress (H.R. 9638 and S.2908) sum up the objectives of the Point Four Youth Corps: first, to make additional technical manpower available to United States agencies and to private agencies carrying out economic, medical, educational, and community development programs in underdeveloped friendly countries; second, to assist in broadening the understanding by the peoples of other nations of the ideals and aspirations of Americans, through close contact with young Americans participating in the Point Four Youth Corps; third, to offer our young people an

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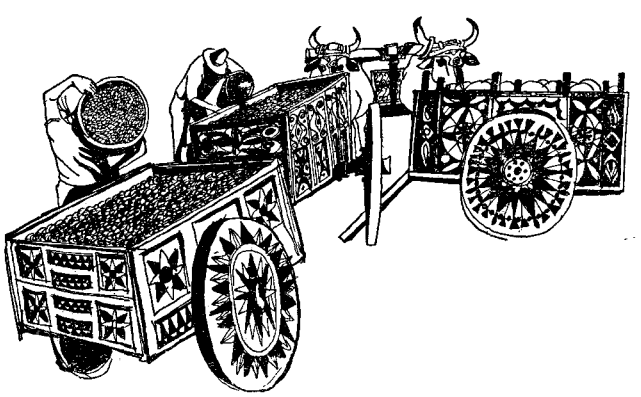
opportunity to serve their country in a stimulating way, while broadening their understanding of the problems facing other peoples and nations, and thereby helping them better to understand American policies and purposes abroad.

The bills would authorize a non-governmental research group to conduct a study within one year of how best to organize the Point Four Youth Corps. The report would consider, first of all, the types of projects in which members of the Point Four Youth Corps might be used, based upon investigation of existing and proposed private and governmentally sponsored projects and their various goals. The study would also investigate the manner in which interested private American foundations, and groups, such as service clubs, religious groups, farm organizations, labor unions, business groups and similar organizations, might cooperate in the operation of Point Four Youth Corps projects and whether or not it would be desirable to provide that service in the Point Four Youth Corps be considered as satisfying the obligation of individuals to perform training and service in the Armed Forces. Also to be decided are questions on the optimum size of the Point Four Youth Corps, the period of service which might be required and the pay scales and conditions of employment which would be most desirable in the public interest and the pattern and manner of orientation and training in the United States and abroad that would be required to make young American adults effective workers in programs of technical cooperation. The study would also have to determine such questions as whether it would be practicable and advisable to recruit young American adults who have completed less than four years of college, whether the Point Four Youth Corps should be placed under the administration of a Federal agency or a private group on a contract basis, or both, and the manner in which the Point Four Youth Corps could most usefully supplement existing governmental and private programs of technical cooperation.

Although the program cannot be fully spelled out until all possibilities and pitfalls are studied, it might work in roughly this manner: John Farmer is draft-exempt while completing his agricultural course at the University of Wisconsin. After graduation he applied for a village-level job teaching modern farming methods as a member of the Point Four Youth Corps. If he is accepted, John gets perhaps a three-month stateside training period for his job and then is sent to a village project in India. He will be paid the wages and allowances he might have gotten in the Army. His hitch, like that of his rifle-toting counterpart, is for two years. Multiply his contribution by perhaps ten thousand, one number frequently mentioned for the Point Four Youth Corps, and you have an idea of its constructive possibilities. Such a massive injection of young blood would give a revolutionary boost to our Point Four programs in the underdeveloped nations in Latin America, Africa, the Middle East and South and Southeast Asia.



UNITED STATES technical assistance already has proved its value in aiding the newly independent and desperately poor people of the world to help themselves. But, our Point Four program, after ten years, has displayed some critical weaknesses. The most obvious is that the U.S. program is but a drop in the bucket. There are now about six thousand Americans overseas on I.C.A. projects. Ten times that number could be used in demonstrating better farming methods alone.

A second defect, which unfortunately seems inevitable in any government operation, is that our technical assistance programs are suffering from bureaucratic hardening of the arteries. Red tape and administrative paper work are keeping too many men and women tied to desks, leaving too few to get out in the field where they are most effective. Enlisting the cream of America's youth to work and teach in public and private technical assistance projects would go a long way to remedy these weaknesses.

Would such a program of sending qualified young American men and women abroad be too expensive? I don't think so. To be sure, it would cost money—perhaps $5,000 for each member of the Youth Corps including transportation and plain but adequate living facilities. On that basis, it would cost $50 million annually to send ten thousand young Americans abroad—only one-thirtieth of the amount we are now spending on foreign economic aid. But if we can afford to send fifteen thousand U.S. Army officers and technicians to Turkey, one thousand to Iran and comparable numbers to such places as Pakistan, Laos and Viet Nam to train soldiers, surely we can afford to send a much smaller number of young Americans to train farmers and teachers.

Fitting ten thousand serious-minded young men and women into present public and private technical assistance programs under the auspices of the Point Four Youth Corps is perfectly feasible. And the American

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slogan of "mutual aid" would be given real meaning if the young countries receiving the Point Four Youth Corps took pride in the fact that they were playing an important role in the training and education of young Americans. For their youth is the outstanding hope of many of these developing countries. Young men—and women—in their twenties and thirties are running everything from cabinet ministries to postoffices, from schoolrooms to police forces.

This natural and unavoidable reliance on youth in countries from Guinea to Indonesia creates a sympathetic tie with young foreign visitors, American or otherwise. Almost invariably, it is the younger Americans in these countries who have made more friends and have had more influence among the people with whom they lived and worked. And yet most of our present Point Four technicians are in their forties, fifties and many in their sixties. The elders are frequently retired college professors, and the middle-aged are often government agronomists or engineers on loan from the Department of Agriculture or Bureau of Roads.

These people are mature, experienced men and women. Their maturity and experience are needed to direct I.C.A. programs in various countries, and most of them are doing a splendid job. But after forty-five it often gets harder to work up enthusiasm about living in an Arab mud house, sipping tea in an African grass hut or playing volleyball with Indian students. And just this sort of neighborly living abroad is necessary if we want to get our ideas across to farmers and peasants. The natives in Burma or Morocco are just as suspicious of "foreign ways" as are the natives in Wisconsin or Maine.

THE IDEA of a Point Four Youth Corps is not totally new. In fact, there are in existence several limited programs that have much in common with the proposed Corps. International Voluntary Services, Inc., of Washington, D.C., for instance, the coordinating agency for a group of fifteen church denominations interested in private technical assistance programs, has been sending teams of young Americans to such countries as Laos, Egypt and Viet Nam for the past seven years under I.C.A. contracts. The success of these teams, selected because of their background and college training in such fields as agriculture, engineering, farm mechanics, horticulture, animal and poultry husbandry, home economics and the like, is one of the best reasons for immediate consideration of expanding the good work they have begun.

One of the principal values of the bill to date has been to crystallize and channel support for such a program. My mail indicates tremendous eagerness on the part of our youth to enroll in the Point Four Youth Corps. The United States National Student Association, which represents some 1,300,000 students in 375 colleges and universities, is busy mobilizing support for the Youth Corps program. The Harvard *Crimson* calls it "a very fine idea," and a group of Antioch College students have petitioned Senator J. William Fulbright, Chairman of the Senate Foreign Relations Committee, to act quickly and favorably on the proposal for the Youth Corps.

Furthermore, support has by no means been limited to students and student groups. An editorial in the *Christian Science Monitor* summed up its support this way: "Mr. Reuss's plan would help show the emerging peoples in a personal way the American altruism that now is too often lost amidst dollar signs. It would strengthen language training, promote a more professional foreign service, and give enthusiastic young Americans a more mature understanding of the world they will have to face. In short, it merits bipartisan priority treatment."

Union leader Victor Reuther wrote that "your proposal can become a most important escape route from the rut in which American foreign policy and much of American domestic policy now jog along." And other individual endorsements have come from veterans who recall that their talents were either wasted or neglected in military service. All told, of the several hundred letters I have received from people in nearly every state and in several foreign countries, all but one favor the proposal. At least one leading university and a well-known foundation are considering undertaking the study of the Youth Corps.

The Point Four Youth Corps now looks as if it might become a reality. On April 8, 1960, the House Foreign Affairs Committee, in its report on the Mutual Security Act of 1960, announced its intention of making a comprehensive study of the possibilities of a Point Four Youth Corps. The Committee said: "Should this study support the committee's present belief that there is substantial merit in the proposal, the committee will prepare specific recommendations for getting the program underway, and will expect the Executive to make a serious and constructive effort to put the program into effective operation."

The sooner Congress acts, the better. It is among the "have not" nations that the great game must be played in the coming generation, and money and military aid alone will not win. Moscow and Peking are carefully training cadres to go out into the villages. The authoritarian control they work under puts them at a disadvantage—but only if there are, on the scene, other workers who are both free and capable.

The Point Four Youth Corps offers us a means to put such workers on the spot, a means to demonstrate vividly the genuine and generous interest that Americans have in the well-being of developing nations and their people.

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The Soviet Premier's visit raised and left unsolved many perplexing questions

Khrushchev and French Catholics

by ROBERT BARRAT

MR. KHRUSHCHEV posed a delicate question for the Catholic hierarchy when he decided to pay a state visit to France. How could it publicly manifest its reserve toward a man who continues to be the head of international Communism which persecutes religion in Eastern Europe and the Far East? On the other hand, how could it avoid embarrassing the French chief of state who is committed to a policy which, in a period of international *détente,* seeks to spare the world the cataclysm of a total war? Khrushchev is not Stalin. Even though he is responsible for the ruthless repression of Budapest, no one can forget that Khrushchev was the first among the Soviet leaders to dare to denounce the crimes of Stalin's dictatorship.

There exists in France a strong movement of "Catholics of the Left," whose attitude toward Communism has many shadings. Naturally they reject any possibility of agreement on the philosophical level between Christian spirituality and the philosophy of atheistic materialism as expressed in Marxism-Leninism. But they have not given up the hope that ideological evolution within Communism will one day bring the Communists to a less totalitarian conception of society and to admit that religion itself is not subject to dissolution.

Some of these Catholics say that the Communists, like the barbarians of the Middle Ages, "will come eventually to recognize the superiority of the Christian conception of man and of the world. In the meantime we must not deviate from an attitude of total charity toward them, nor regard them as enemies against whom we must carry on an implacable struggle until we have compassed their physical and political destruction." These Catholics have made their own some part of the Marxist critique of the liberal and capitalist society. They struggle for the achievement of a socialist commonwealth in which men would no longer be exploited by men, and money would no longer serve as the single criterion of human values.

They hold that it is impossible to ignore the existence of some five or six million people in France who vote Communist, or the presence of these multitudes in the very heart of the country's business enterprises, workshops, offices and municipal councils. As long as these millions of men and women have not been reintegrated into the nation—that is to say, as long as their fundamental demand for social justice remains unanswered—there is grave danger, they say, that France will be split in two and fall prey to a bloody revolution. Suppressing the threat of Communist dictatorship is only one method; another is to disarm it by recognizing the urgency of the reforms which should be made in the present antiquated structures of French society.

It is undoubtedly true that this attitude involves a certain amount of intellectualism and even illusion. Cooperation with Communists even in limited, political terms is no easy task, and many Christian "progressists" who followed this path after World War II became disheartened by the pro-Stalin sectarianism and subservience of the French Communist Party. Some of them decided to go over to the non-Communist Left. These Catholics—socialists, followers of Mendès-France, trade unionists—prefer the spirit of coexistence to that of the crusade. Such an evolution in Christian opinion in France is quite remarkable and may be of truly historic importance.

BUT THIS tendency of certain Catholics to move toward the Left and the vicissitudes of domestic and international politics have provoked a strong reaction in more traditional Catholic circles. In the past ten years we have witnessed the revival of what is customarily referred to as the "integralist phenomenon." The fear of social upheaval plus the confrontation of the crimes and anti-religious propaganda of the Stalin regime have given rise to a movement that has been baptized, hastily but not inappropriately, "National Catholicism." La Cité Catholique, the retreats at Chabeuil and the Center for Studies of Social Psychology are the chief expression of this essentially rightist movement. For its leaders, a modern society based on such principles as the neutrality of the State and the freedom of conscience is fundamentally bad, since it is not the Church which animates it. "Either the Church

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gives to a society the direction that it follows or that society is organized against the Church."

The Anglo-Saxon revolutions and the French Revolution were but the first steps in an effort at anti-Christian (let us say the word, "satanic") subversion which culminated in the Revolution of 1917 and the Godless society built up in Soviet Russia. These French reactionaries say that a counter to all contemporary political thought is, therefore, essential, that a Christian social order must be built embodying a theocratic, feudal and authoritarian conception of the State.

The doctrinaires of *Verbe* (the review of the Cité Catholique movement) are not very explicit as to the positive content of their conception of society. Their social order seems rather an attempt to restore the order of the Middle Ages rather than to promote definite institutions suitable for an age of supersonics. What they want is far from clear, but it is very apparent what they don't want: socialism.

An integralist and reactionary element has always existed within French Catholicism. *L'Action Française* of Charles Maurras, which ended by foundering in naturalistic positivism, was one of its last manifestations. The present resurgence is something to be taken seriously. The crumbling of the French colonial empire and the inability of the various governments under the Fourth Republic to solve domestic problems have given the French bourgeoisie a real sense of frustration.

FROM ITS position as one of the leading world powers in 1920, was France to dwindle to the status of a Portugal, or a Spain? For French defeats overseas and for the decline in national importance, the Catholics of the Right readily found an explanation: the workings of international Communism. French integralism seemed to offer the former militants of the French Right, the army officers in Algeria, and malcontents of all sorts, the only current of thought around which to construct a body of doctrine and an organization in opposition to Communism.

It gained the cooperation of many religious, of priests and of several bishops. It came thereby to reach tens of thousands of people. Precise figures are not possible, for this movement does not work in the open. M. Georges Sauge, one of the best known leaders of the Center of Social Psychology, boasted last November of seven thousand well-informed militants who have become "strategists in anti-Communism," capable of arousing public opinion and confounding the Communists with contradictions.

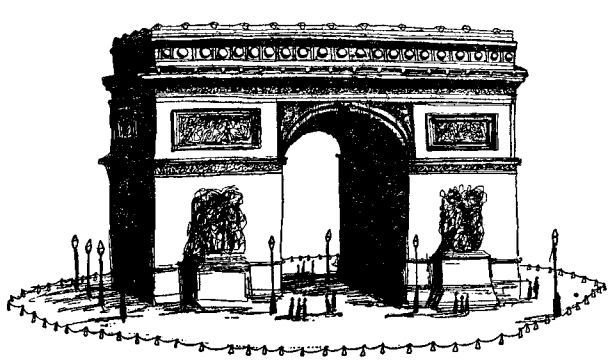
It goes without saying that Khrushchev's visit to France could hardly be a matter of indifference to the "National Catholics." In their eyes it constituted a real test of strength in which the hierarchy should be involved. Early in January, M. Sauge and his friends announced the formation of "civic committees for a Christian social order" whose first task was to make the Soviet leader's visit as unpleasant as possible. One of their speakers cited with satisfaction Cardinal Ottaviani's vehement stand against the Gronchi visit to Moscow. A campaign of meetings, tracts, watchings and prayers was launched in February throughout the provinces—to such an extent that Cardinal Feltin and Cardinal Gerlier felt duty-bound to issue warnings to the faithful.

"As priests," declared the Cardinal Archbishop of Paris, "we have a duty to refrain from all participation in these activities. The position of the Church is clear. For a number of years she has formally condemned atheistic Communism, and she asks for prayers for the Church of silence. But these two positions must not in practice be confused with the attitudes of political parties, which seek to make use of the Church, while the latter retains all the initiative for proposing prayers for the persecuted."

The arrest of Georges Sauge after the failure of the uprising in Algiers and the warnings of the bishops did little to hamper the unfolding of the campaign of agitation. But the Seine was not dyed red, there were few nails along the routes of the visit and few inscriptions on the walls. The attempt to transform the Khrushchev visit into a giant demonstration of anti-Communist hostility turned out to be a fiasco.

Instructions came from the bishops in the beginning of March as to what the attitude of Catholics should be, and on the whole they were followed. No manifestations. Reserve and dignity. The bishops disavowed any other attitude but that of prayer and abstention. Except when it was their civic duty, the faithful were to avoid taking part in meetings and receptions in honor of the Soviet premier. Actually very few members of bourgeois society, including Catholics, passed up invitations to dinners or gala receptions. On the other hand, in many cities—Bordeaux, Dijon, Marseilles—the great mass of the faithful observed the bishops' injunctions.

TWO MINOR incidents provided jarring notes. At Rheims, the local archbishop, who is very anti-Communist, made it known that ceremonies of purifi-



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cation would take place the day after the Soviet leader visited the cathedral. As this could have been done quietly without such an announcement, the proceedings struck many Frenchmen as being highly discourteous.

At Dijon, Canon Kir, aged chaplain of the National Assembly, who has been mayor of that center of bread, spices and mustard manufacture since 1945, posed a special problem. At eighty-four the Canon is a very colorful person much given to speaking out; he strongly resents not having what he considers his due. Despite the warnings of the hierarchy the deputy-mayor had made up his mind to welcome Premier Khrushchev to the city.

Only a year ago the Debré government had treated him badly by virtually preventing his going to Stalingrad where he was to preside at a ceremony of friendship between that city and Dijon. Political leaders and local conservatives looked with an unfriendly eye on this visit of a priest to Moscow. Would not this visit, they asked, involve the risk of greatly confusing the unsophisticated about coexistence? How much simpler things were, they said, when Stalin doggedly refused to raise the iron curtain! Suppose the Canon, on his return, were to become a propagandist for psychological disarmament on the part of the West! After manifold admonitions on the part of the prefectoral authorities, the Canon yielded to reasons of state: that is, President de Gaulle chose to visit Dijon the very week that Canon Kir had planned to fly to the Soviet Union.

This year the Canon had to back down once again, but this time because of physical compulsion. For three weeks he resisted the pressure of his bishop, Monsignor Sembel, who asked him first, to put on civilian garb in order to receive the Soviet chief of state. Canon Kir obstinately replied: "Is it possible to imagine M. Guy Mollet wearing a soutane to receive His Holiness John XXIII at the mayor's office in Arras?" In the end, and under the threat of ecclesiastical sanctions, the Canon was invited to quit the city a few hours before Mr. Khrushchev was to make his appearance at this capital city of the grand dukes of the West. He was even taken forcibly from his house in a police wagon.

The incident has troubled many minds and poses a basic problem for the Church. As mayor of his city the mayor is a local magistrate, bound to carry out certain duties of office. A few weeks before, the Communist mayor of the city of Sete had had to bow before an order of the Prefect telling him to receive General de Gaulle. What would have happened in this latter instance, people wondered, if the government had wanted to go beyond the decisions of the French hierarchy?

Either the Church should forbid the clergy to take part in politics and instruct them to refuse elective office or she should leave them free to carry out their tasks of public office.

There is good sense in the statement Canon Kir made, as he had the last word: "People reproach the Soviets for surrounding themselves with an iron curtain. But are not we the ones who put a barrier in the way when they ask to move out of their ghetto?"

POSTSCRIPT TO MANY LETTERS

(For Robert George Hazo)

While other brothers meet and talk like foes
or strangers or alumni—hostile, cool
or banal—, brotherhood is still our binding.
Somehow we have survived disintegration
since the quiet, Pittsburgh afternoons we walked
in rain bareheaded, scarfless, flaunting health,
the nights we smoked large, academic pipes
and read and talked philosophy, the years
of seminars and uniforms and trips
and letters postmarked Paris, Quantico,
Beirut, Jerusalem and San Francisco.

Nothing has changed or failed and still we have
"the same heroes and think the same men fools."
Our heroes still are individuals
resolved to face their private absolutes.
We see the fool in all who fail themselves
by choice and turn all promise cold with talk.
A Levantine who saw such folly done
two thousand years ago grew bored with life
and said only the unborn were worth blessing.
Not sticks, not any, not the sharpest stones
can bruise or break the unbegotten bones.

Yet, fools and our few heroes will persist.
We cannot bless the unborn flesh or wish
our times and cities back to countrysides
when wigwams coned into a twist of poles.
The future holds less answers than the past.
Salvation lies in choice, in attitude,
in faith that mocks glib gospelers who leave
the name of Jesus whitewashed on a cliff.
We still can shun what shames or shams the day
and keep as one our vigor in the bond
of blood where love is fierce but always fond.

SAMUEL HAZO.

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THE SCREEN

"THEN I SAW THE CONGO"

ALTHOUGH it presents a picture of Africa that is completely different from that shown in Lionel Rogosin's shattering fictional-documentary, "Come Back, Africa" or from that in today's disturbing headlines, "Masters of the Congo Jungle" is a first-rate film. Even though it casts a backward glance, this superb documentary is also timely in its way; it is, perhaps, the last accurate look at Africa before all is changed, changed not only by the white man but by the African Negro.

Sponsored by King Leopold and made by the Belgian International Scientific Foundation who wisely hired Henri Storck to produce the film and assemble the hundreds of shots taken by their fine photographers in the African wilds, "Masters of the Congo Jungle" is the kind of a documentary that has wide appeal. It has amazing scenes of eagles tending their young; lions in a sociable gathering eating their prey; hippos bathing; cranes courting; of zebras, elephants and anteaters. Most extraordinary of all is a close-up study of gorillas, the strongest and most intelligent of jungle animals, who congregate in tribes and are by nature peaceful, scaring away animals and people by creating fear. The cameramen by no means neglect the terrain, the volcanoes, the foliage (ordinary and exotic) or the savanna, which is shown in magnificant shots during a dry season when the natives with their herds are searching for water while the baboons, elephants and other animals make a similar search. Again and again the film contrasts and compares the native and the animals—in a study of native girls in a dance that reflects the dignity of the cranes' courtship behavior; in the primitive fishing methods of the native men; in the ritual of the rainmaker with his prayers and magic; in the gathering of the village elders to discuss a hunt.

Throughout this film, which is beautifully photographed in color and CinemaScope, there is a commentary as remarkable as the pictures. It effectively draws from the wisdom of the zoologists and ethnologists on the expedition and frequently has a poetic quality that makes the factual data doubly interesting. Joe Wills did the English adaptation of this from Max-Pol Fouchet's original; and it is effectively read by Orson Welles and William Warfield. Furthermore, although this running narration has the comments of both scientists and natives, it adopts neither a cute nor condescending attitude toward man or beast. The Belgians may be looking back on the lost Eden of the Congo with all its beauty, but they do not avoid the frightening aspects of the natural jungle, and they stress the natives' respect for balance in nature. Perhaps the superb "Masters of the Congo Jungle" was made as a last tribute to the old order before it gives way to the new.

AN OUTSTANDING documentary like "Masters" makes an ordinary fiction movie like "Killers of Kilimanjaro," part of which was also filmed in Africa, look very sleazy indeed. Set in 1895 when a British engineering company was determined to build a railroad from Mombasa to Lake Victoria, "Killers" is mainly concerned with the efforts of an engineer (Robert Taylor) to lay out the route. He is deterred on the way not only by the wild life, which includes the usual shots of friendly hippos and very unfriendly crocodiles, and an Arab slaver who wants to build his own railroad, and natives whose intentions are not always easy to predict, but also by some of the members of his own party: a girl (Anne Aubrey) whose father and fiancé disappeared from a similar assignment; Taylor's inexperienced but amusing assistant (Anthony Newley), the Arab slaver's young son who idolizes Taylor; and a group of native porters who have no taste for their work. Although all this was well photographed in CinemaScope and color, the shots of Africa are rather conventional, and the final effect hardly seems worth the effort. "Killers," however, may have enough excitement and entertainment to keep the young fry amused.

OUIDA'S novel is again pressed into service. "A Dog of Flanders" has been up-dated and rewritten a bit, but all to the good. And young David Ladd is excellent as the poor boy who aspires to be an artist, and is likely to neglect his milk route in Antwerp to dash off a picture or two. He is helped by a real artist (Theodore Bikel) who is having problems of his own. And the boy is given some sound advice by his grandfather (Donald Crisp) especially when the youngster adopts a large dog that was mistreated by his former master. Some of this is very sad—as Ouida intended it should be; but the movie has a warm glow; and the scenery of Holland and Belgium is beautifully photographed.

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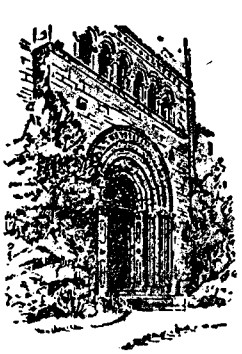

Prospective students should make early application

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IF THE youngsters have to be amused still more, "The Snow Queen," a Russian animated cartoon to which an American sound track has been added, might fill the bill. In pictures somewhat reminiscent of the early Disney style, it tells the Hans Christian Andersen tale of the evil Snow Queen who sends splinters of ice into the eyes of a little boy so he can no longer see beauty and some more into his heart which becomes cold and without room for love. When the Queen abducts the boy, his devoted girl friend follows and, after a series of amusing and exciting adventures, rescues him. Very small children won't mind that there's little original in the Russian drawings and probably won't even object to the sticky prologue starring Art Linkletter that the Americans tacked onto the film.

PHILIP T. HARTUNG.

COMMUNICATIONS

"AMERICA THE AFFLUENT"

Notre Dame, Ind.

TO THE EDITORS: I have just read with great interest Lawrence King's article "America the Affluent" [Mar. 25] and I for one hope that you intend to devote to this subject a great deal of space in future issues. It hits so directly on some of the major problems of our time, such as aid to underdeveloped countries and the development of a school system that is relevant to our times.

I have long been impressed, or perhaps depressed is the better word, by the reaction of U.S. Americans to their future. *We* contemplate with great joy having two cars, a bigger and better TV set, and a host of other gadgets, big and little. It seems to be a source of great satisfaction that we are now producing more cars per annum than babies. In fact, we are distressed only when the auto manufacturers don't manage planned carhood with the same care which others manage for parenthood. We are properly proud when Shell, or Standard or Texaco announces that another vitamin has been added to gasoline to give our car a little more lift in the morning. We don't question the cost; we must, it would appear, take it for granted that it is worth it.

On the other hand, we view with alarm the fact that we will need to double our number of classrooms by 1970, increase the sizes of our school faculties, and worse sin of all, spend more money on teacher's salaries. Somehow, taxes to support an expanding public educational system, alumni fund drives, and pledges to the parish are perceived as no better than necessary evils, and often as not "necessary."

Perhaps the fault lies in ourselves as educators. After all, what kind of a product are we manufacturing? And for whom? It seems to me that we have developed an educational system which serves adequately as a means to achieve the material goals of this society. Nowhere in our system is education an end in itself, not even for most people in colleges and universities. And since we value the end product and not the means for achieving it, it is no wonder that educational costs are looked at askance, much in the way that management looks at its labor costs. Our peculiar kind of "democratic capitalism" has been dictating the larger share of the curriculum and objectives of all schools, and this must include the Catholic school system.

It is for this reason that I hope The Commonweal will pursue a vigorous program of criticism of our affluence and its misuses, involving as it must a detailed analysis of our belief-value system and its relationship to the vital problems of our time.

WILLIAM V. D'ANTONIO.

THE WAR IN ALGERIA

New York, N. Y.

TO THE EDITORS: In your editorial, "Ordeal by Battle" [Apr. 1], you mentioned the "unspeakable cruelties, tortures and reprisals" of the war in Algeria. You are, alas, more than right. Horrors have been perpetrated on both sides. However, as a group of French priests points out, as recently as last January, "in spite of the tragic excesses of the F.L.N.'s terrorism, and beyond any political option, each and all of us are committed personally by the attitude of France in Algeria. We cannot wash our hands of it." This statement appears in a two-page pamphlet quoting soldiers, lawyers, priests and officers who reported on arbitrary detentions, executions of prisoners and wounded, tortures, and even on the teaching of how to torture "humanly." It is followed by a summing up of the main points in the Red Cross report on the camps, a report painstakingly fair, noting the improvements as well as the deterioration, the good as well as the bad with the latter, it must be said, reaching the order of the greatest cruelty.

It is true that, by acquiescing to the Red Cross Survey which was bound to open them wide to international criticism, and by apparently co-operating fully with the reporters, the French authorities have shown their willingness to acknowledge that respect is due moral and humanitarian values even though one may flout them over and over again. At that time, the F.L.N. had not yet allowed any Red Cross Survey of its camps and methods. However, as the priests point out, whatever the F.L.N.'s attitude, it remains the imperative duty of everyone to join in the protest carried on by French men of honor and by honest people everywhere.

CLAIRE HUCHET BISHOP.

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CHRISTIAN CULTURE

Editor's Note: The following remarks were part of Mr. Cogley's acceptance speech when he received the Christian Culture Award at Assumption University, Windsor, Ontario, April 10, 1960.

THE CHURCH stands ready to purify and, in the traditional phrase, to baptize the most exotic cultures. Men like Dom Bede Griffiths, O.S.B., have written eloquently of the need to adapt the Christian apostolate to what one finds "out there." As the Jesuit Karl Rahner points out in *Free Speech in the Church,* when it became possible for Christianity as a social force to move out beyond the European continent, the idea of a single manifestation of Christian culture, such as was found in the medieval period, became out of the question.

Here in the post-Christian West, we have a problem somewhat the same, and yet somewhat different, from the challenge facing Dom Bede Griffiths in India. It is different insofar as the Orient is not the West where a recognizably Christian culture is an ancient ancestral memory. It is the same, insofar as the problem is one of establishing relevance—the relevance of what the world already knows of the good, the true and beautiful to the Goodness, Truth and Beauty which Christianity proclaims in the name of God. And here there is a kind of double problem: first, to show the relevance of our actual culture to Christianity; and, second, to show the relevance of Christianity to our culture.

The challenge is not easy, and I would be thoroughly suspicious of any formula which promised to show just how it can be done. I am acutely aware that the proposal I am about to make covers only one aspect of the problem. Still, I believe it is an important aspect.

The proposal has to do with theology as an academic discipline, a classic branch of university studies. I believe theology belongs in the university, whether the university be a religious or a secular institution. It belongs there as a branch of learning. Mind you, I am not speaking of apologetics or of glorified catechism classes or of boy-scoutish training in Moral and Spiritual Values. All these have their place, somewhere if not in the university. But when I use the word theology I am thinking of theology as an intellectual discipline.

When I speak of theology in the university, I do not have in mind extending to the laity the theological course which is taught to students preparing for the priesthood. Certainly the seminary must remain as a specialized form of theological education, rather like the law school or the medical college, designed to turn out competent professional men—not professional theologians but professional clergymen. However, the university theology I am pleading for would have no such immediately practical end in view. I would like to see theology treated, rather, as an academic study whose foremost end is to contribute to the cultivation of genuinely educated men. In a word, I would like to see it take its place as a normal part of the liberal-arts curriculum. And I must stress again that I am not thinking of religion classes, which are necessarily didactic.

You can see that I am calling for a lay theology—"lay" not in the sense that it is directed to the layman as such but in the sense that it is not thought of in trade-school terms at all, either as a preparation for the priesthood or for the lay apostolate. I would like to see a flowering of what might be called academic theology—as distinct from seminary theology—in every Catholic institution of higher learning. I would like to see Graduate Schools of Academic Theology established in the larger institutions—departments open to the laity of course and ultimately conducted in great part by competent laymen who have their doctorates in the sacred science. If it is necessary to establish a new academic degree to distinguish these university theologians from the seminary theologians—well, then, by all means, let the new degree be established. But however it be done, it is important that theology be installed in Catholic universities and in time that Catholic theology should find a place in the secular universities. If the Catholic institutions can produce academically qualified theological scholars, enough to place at least one and hopefully more in all the major secular universities, then I think the Catholic universities will be making a tremendous contribution to intellectual life which is theirs alone to make.

Should these theological scholars be priests or laymen? I suppose it really does not make a great deal of difference so long as they are regarded neither as missionaries nor as pastors-on-campus but simply as academics who are neither specially privileged nor specially burdened beyond their confrères in the university community. Yet I must confess that it does seem to me that the kind of assignment I have in mind might normally be done more easily by a layman than a priest, for the layman could come to it with fewer demands on his life and a more ample space to move around in.

Moreover, if theology is to be related to life and life to theology—which I take it is the *sine qua non* of Christian culture—the training of laymen-theologians has to be developed more systematically than it has been. If the times have taught us anything, it is that theology can no longer be the exclusive preoccupation of churchmen. The advance of the physical sciences, the development of the social sciences, even the turn literature has taken, all these changes have made it impossible for the thinking man on any campus to avoid theology. I believe we should be a little ashamed of the fact that every conceivable answer to modern man's difficulties is found in the American university except the response offered by Catholic theology, and this despite the fact that in every phase of modern life questions are arising which only theology—theology-as-an-intellectual-discipline—can deal with.

JOHN COGLEY.

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An Appeal to Christian Realism

APPROACHES TO CHRISTIAN UNITY. By C. J. Dumont, O. P. Helicon Press. $4.50.

By GEORGE H. TAVARD

THE PROBLEM of Christian unity may be approached from several angles. One can give factual information about separated Christians. One can explain the historical background of the separations. One can proceed to a comparison of beliefs. One can also concentrate on the psychological difficulties of attempts at reunion. The present volume is unique in America, in that it envisions Christian unity mainly from a liturgical and spiritual standpoint.

Father Dumont, who heads a center for the study of Eastern Orthodoxy, guides his readers through the liturgical cycle. He shows how the seasons of Advent, Christmas, Lent, Easter and Pentecost throw light on some aspects of the Church's unity and, as a result, on the ecumenical problem. In connection with the spirit of Easter, Father Dumont invites us to charity. The "unleavened bread of sincerity and truth," of which the Easter liturgy, quoting St. Paul, speaks, requires a universal charity. Those who are concerned for Christian reconciliation may judge harshly others who have not realized the urgency of such a step. "While we are careful not to be wanting in consideration and charity in regard to our separated brethren, we must not allow ourselves in fact to reserve our harshness for those of our communion who do not see eye to eye with us in our ideas, or altogether approve our methods in the particular field of work for unity." This quotation provides a good instance of the spirit of Father Dumont. It also points out a problem of communications within the Church on which we have not pondered enough.

A second part of the volume, "Prayer and work for unity," answers the objection, which is often implicitly found in Catholic writing, that since the Church *is* one, there is no need to pray for unity. But many liturgical prayers actually ask for the protection and the promotion of the unity of the Church. There is even a votive Mass *ad tollendum schisma,"* for the removal of the schism." "We can and should ask God that the inner cohesion of the Mystical Body of Christ, in which as members the faithful are incorporated, should constantly grow closer."

A short third part, "The unity of the Church and Christian unity," deals with specific ecumenical problems. A fourth part, "The theological virtues and unity," sums up the question of unity and prayer. It focuses attention on the theological virtues of faith, hope and charity. There is a sense in which each of these lies at the core of the question of reunion. Ecumenical activity and ecumenical thought can be viewed as acts of faith, of hope and of charity. Ultimately, they should be inspired by all three, just as the unity of the Church requires all three. Faith and unity of doctrine must be at the center of reunion. Love always remains "the effect and cause" of unity. Hope, at times, may appear difficult to maintain, on account of the many obstacles that stand in the way of reunion.

Yet, "just as there is in the Church a rule of faith by which we must regulate our thoughts in the matter of Christian doctrine, so also there is a rule of hope to which the inspirations of our spiritual enthusiasm in the expectation of and search for the Kingdom must be conformed."

In short, this book constitutes a timely appeal to Christian realism at the service of Christian reunion.

The Critic as Novelist

THE PARTY AT CRANTON. By John W. Aldridge. David McKay. $3.50.

By JOHN P. SISK

IT MUST be a great source of comfort to the professional novelist to see how often the critic trying to be novelist becomes a sitting duck for his brother critics. He can take the critic's attempt as an implicit acknowledgement of the inferiority of criticism and he can take the failure as balm for wounds inflicted by an ancient enemy. I suspect, however, that this short novel by an established young university critic is another matter. Aldridge's *The Party at Cranton* may irritate and bewilder some novelists, but there is a quality of wit and passion in it that should keep them from bracketing it disdainfully with academic "critic" fiction.

Not that *The Party at Cranton* isn't academic. It begins, flashes intricately back from and startlingly ends with a Cranton University faculty party. The guests of honor are Dorothy Murchison, visiting classics scholar, and Arthur Keith Buchanan, sadistic and bullying editor of *The Cranton Review*. The story begins with the latter's gigantic, egomaniac, attention-getting howl, comes to its climax a few minutes later (party time) with Miss Murchison's shocking revelation of Buchanan's impotency and sadism, and ends with a tipsy Buchanan wading in the industry-fouled Cranton river.

For the meaning of these events we are confined to the consciousness of Professor Richard Waite, whose over-riding concern is to learn the truth about Buchanan. The flashbacks incidental to this quest present the frightful town of Cranton and its environs and give us tantalizing piecemeal glimpses of Buchanan's relations with other characters, with the southern literary renaissance and with the university world in general. As put together in Waite's erudite and nimble mind this is all corrosively witty and results in one of the most dis-

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maying pictures of academe I have read.

As the novel progresses, however, Mr. Aldridge makes us increasingly aware that Waite is an untrustworthy observer, that he is too corrupted by the wasteland he is a part of to assess it correctly. He is obsessed with the cliché aspects of life and bewildered by the frequency with which the truth expresses itself as a cliché. His judgments come "not from life, or any speculations upon life, but from the reading of books," and this, I take it, is the author's judgment on Waite's entire world.

Waite's bedevilment by the complex relations of cliché and truth are brilliantly pointed up by Aldridge's treatment of the guest-novelists Hornblower and Fleischmann (updated versions of the sexually ambiguous Forbes-Walsingham duo in James's short novel. *The Death of the Lion).* In the opening pages Waite imagines how they might bring "leaping into grotesque life" the mundane reality and pedestrian dullness of the party. But it is clear in the end that the cliché violence of the Hornblower - Fleischmann treatment would be very close indeed to what Waite is experiencing, that this ironic resemblance has something to do with the truth of the matter, and that Waite might see this truth if he had not confused the failure to understand Buchanan with the failure to understand himself.

This is a heady and accomplished piece of writing, in which interest is sustained almost entirely without conversation and in which devious transactions between present and past are managed with a minimum of confusion (only twice did I find myself momentarily at the wrong party). The element of bafflement at the end is inseparable from the isolated nature of the reflecting intelligence. For like John Marcher of James's "The Beast in the Jungle," Waite is "committed finally and forever . . . to his inescapable reality as a witness and passive watcher at the spectacle of life."

For Love of God

THE SCIENCE OF THE CROSS. By Edith Stein. Translated by Hilda Graef. Henry Regnery. $4.75.
EDITH STEIN: Thoughts on her life and times. By Henry Bordeaux. Translated by Donald and Idella Gallagher. Bruce. $3.50.

By ANNE FREMANTLE

THE FIRST of Edith Stein's principal works to appear in English is also Vol. 1 of her complete works, now being edited by Dr. L. Gelber, Archivist of the Husserl Archives. There are volumes being published in Louvain, Belgium, and in London. This first volume is beautifully translated, and is to be read while remembering the end prepared for Sister Benedicta of the Cross (for that was Edith Stein's name in religion): the gas chambers of Auschwitz.

Sister Benedicta, as is well known, was the disciple and assistant of Edmund Husserl, the founder of phenomenology, before her conversion. She is, as it were, a German Simone Weil: these two brilliant women might be called the Leah and the Rachel of World War II. One came to the edge of the Christian faith, and remained there, living and dying a natural death. The other, bringing to Christ all of her formidable intelligence and awareness, and offering Him all her physical and mental suffering, died a martyr for her race, at Christian hands. Edith Stein began writing the present study of St. John of the Cross in August 1941, and completed it in eleven months: she was arrested by the Gestapo on August 2, 1942, and died about August 10.

This study is a meditation on the death and resurrection of the soul that is wholly in love with God, and a discussion of the modes of loving Him. As Edith Stein writes "The whole way of the soul has been laid open before us in this varied sequence of images. . . . We realize how the hidden way of the soul is intertwined with the mysteries of the faith. . . . The more powerfully God woos the soul and the more completely it surrenders to him, the darker will be the night and the more painful the death."

Henry Bordeaux, the veteran Catholic novelist and member of the Académie Française, shows, in meditations on Edith Stein's life and death, something of her own darkness and pain. "Scarcely had she been penetrated by Baptism and the Eucharist into the fathomless depths of the mystery of a God dying on the cross to save men, heedless if not hostile to the gift of infinite Love, than she spontaneously offered to receive this redemptive Love and to console this wounded Heart." As a postulant at the Carmel of Cologne, she accepted any kind of work "but she showed a hopeless ineptitude for household duties." In his study Henry Bordeaux reveals the intense interest, the loss of self-interest, that Edith Stein brought to her last work. Though she was ready to accept martyrdom, she never sought it, and did not even think much about it. "I am so absorbed in my work on Saint John of the Cross," she wrote, "that everything else has become indifferent to me."

Of Many Things

SOURCES AND RESOURCES. By Barry Ulanov. Newman. $4.50

By PHILIP DEASY

THE SUB-TITLE of *Sources and Resources* better indicates what purports to be the book's con-

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tents: The Literary Traditions of Christian Humanism. In a prefatory note the author refers to "tracing the development of Christian sources into Christian humanist resources," a procedure which leads him into a discussion of thirteen major authors and four lesser ones. He sees at the center of their writings "some encounter between man and God" and at the start of all their undertakings "an intense self-examination that yields something like a proper knowledge of self." That may be so, but any attempt to point up the significances of men like St. Augustine, Boethius, Gregory the Great, St. Bernard, St. Thomas Aquinas, Dante, Shakespeare, St. John of the Cross, Pascal, Sterne, Fielding, Newman and Dostoevsky within the space of about two hundred and sixty pages is almost certain to result in something sketchy and superficial. *Sources and Resources* is no exception. Moreover Mr. Ulanov's method, which is that of long quotations, page after page, followed by paraphrase or obvious commentary is tiresome. So is his inclination toward the hortatory, drawing pious lessons for the reader, and his prose style, which is about that of the standard hagiographer or of conventional spiritual reading.

This is the kind of book about which one asks, "What reader did the author have in mind?" Perhaps a lowly freshman, if one judges by the solemn statement in the Dante chapter that the Divine Comedy "is made up of interlocking series of three-line stanzas, in which the first and third lines always rhyme, and the end of the second always becomes . . ." etc., and that there are "one hundred cantos in the Comedy, an introductory one, followed by thirty-three on Hell," "thirty-three on Purgatory," and "thirty-three . . ." etc. But later we're told, and here the freshman probably isn't coming along, that at the end of the poem Dante "has lifted all his readers to the fourth and highest level, the anagogical level, the level of grace. . . . If we do not see this, if we do not say this, then we have not ourselves reached the fourth level of meaning and we do not understand what makes Dante's Comedy divine." Perhaps it is also out of deference to the lowly reader's linguistic illiteracy that all the quotations from the Latin, Italian, French, Spanish and Russian authors are taken from standard translations. Mr. Ulanov, of course, writes as one who has immersed in the original tongue. There are even four lines of Dante quoted in what is called "marvelously mournful Italian, much of the meaning of which is in the sound." The English translation of the lines follows immediately after. The sound of the English doesn't afford any meaning to speak of.

To some other readers Mr. Ulanov may seem the modern counterpart of Giovanni Pico della Mirandola, discussed in the chapter, "The Renaissance Assimilation." Pico is quoted as saying, "I have wished to show by this contest of mine, not that I know many things, but that I know things of which many are ignorant." Mr. Ulanov is certain, for example, that one "cannot labor too much the significance" of Marsilio Ficino's conviction that "the chief mystic doctrines of Numenius, Philo, Plotinus, Iamblichus, and Proclus were borrowed from John, from Paul, Hierotheus, and from Denis the Areopagite." He is aware, too, that St. Thomas's *Catena Aurea* is today almost unknown, even though it "is an anthology incomparable among the world's collections." He has only pity for those "whose knowledge of Thomas is limited to his great works of theological and philosophical synthesis." Some pity. Some limitation.

Mr. Ulanov, who is an associate professor of English at Barnard College, really has a go at it in his chapter, "Shakespeare and St. John: De Contemptu Mundi." Though he admits that "it would be little more than wishful thinking and very doubtful scholarship to posit any direct influence of St. John of the Cross upon Shakespeare," the admission deters him not in the slightest. What follows is so outrageously far-fetched that to call it wishful thinking or doubtful scholarship would be to accord it an un-

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deserved kindness. Mr. Ulanov even descends, with apparent willingness, into the messiest pitfall of all: attributing to Shakespeare's personal life the attitudes, problems and tragedies of his characters.

Yet withal there is a reassuring note in the concluding pages, "The Modern Assimilation." Writing about the future in this atomic age, Mr. Ulanov observes, "Some speculation about [it] may be edifying, but sufficient unto the year and decade and century is the good thereof. Consider the Fathers of the Church; they boil not, neither do they tremble." Iamblichus, anyone?

REVIEWERS

Father George H. Tavard, A.A., **is the author of the recently published *Holy Writ or Holy Church*.**

John P. Sisk is a member of the faculty of Gonzaga University.

Anne Fremantle is a well-known writer and lecturer. Her most recent work is *This Little Band of Prophets*.

Philip Deasy is on the faculty of St. Peter's College.

RECORDS

A Great Artist of Our Time

ONE OF the most welcome events of the month is the appearance of two Chopin discs by Artur Rubinstein (Victor), the Ballades and the four Scherzos. The old master is not getting any younger and his earlier recordings of the Scherzos had long been unavailable (he had never recorded the Ballades). Now, not only have these two important gaps in the Rubinstein-Chopin library been filled (with the sound magnificently superior to previous recordings), but the interpretation has deepened in terms of both insight and sensitivity.

Rubinstein's romanticism and bravura are still present, but he is bringing to his playing a thoughtfulness and reflectiveness with twofold effect: (1) temperament and technique are now definitely subordinate and instrumental to his larger purposes; (2) listeners are afforded the opportunity of hearing Chopin in a new, more significant dimension that not even Rubinstein consistently revealed in the past. If the mark of a great artist is that he never ceases to grow and that he helps us to grow with him, then Artur Rubinstein is one of the greatest of our time.

Keyboard work of a different, but not inferior, nature is displayed in four discs featuring the French pianist, Robert Casadesus (Columbia). The four single releases is Columbia's way of calling attention to Casadesus's 25th anniversary as a concert artist. One of these is a coupling of two Casadesus chamber compositions: *Nonetto* and *Sextuor*. They stamp Casadesus, the composer, as a traditionalist, firmly positioned in the mainstream of European "tonality." The *Nonetto* is a confluence of long, melodic phrases which at first charm, then lull; the *Sextuor* recalls French music of the 1920's—light, slight and wry. First-rate instrumentalists collaborate well with Casadesus at the piano.

The other Casadesus discs include Beethoven's First and Fourth Piano Concertos, with the Concertgebouw Orchestra under the late Eduard van Beinum; Beethoven's Sonatas Nos. 1 and 9 for piano and violin, with Zino Francescatti; and a Bach keyboard program. Casadesus's coolness, slightly ironic detachment and immaculate, pin-point accuracy and precision at the keyboard contrast refreshingly with the heaving and sighing we have been afflicted with by certain virtuosos who would "interpret" material of this kind to death.

* * *

The other half of Sir Thomas Beecham's set of the twelve Salomon Symphonies by Haydn, i.e., Nos. 99-104, are now available (Capitol-EMI) in both monophonic and stereophonic form. Volume I in this set (Symphonies Nos. 93-98), released eighteen months ago, is available only monophonically. Sir Thomas's comes closest to being the definitive, most objective, least eccentric execution of Haydn's greatest orchestral works. Beecham's

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choice of tempo, accents and phrasing seems inevitably "right." Certainly Haydn emerges as tremendously vital. The orchestra is the Royal Philharmonic.

Another landmark—the Budapest Quartet, re-recording the Beethoven quartets in stereo (Columbia) has completed a three-disc set of Opus 18 (Quartets Nos. 1-6), and, though the group seems to have lost a bit of its vigor, the excellent stereo engineering has resulted in a very "live" projection of sound. Each instrument is spotted in a continuous sonic spectrum.

The formidable difficulty of giving Berlioz's *Symphonie Fantastique* any organic coherence has been met successfully by Pierre Monteux and the Vienna Philharmonic (Victor). Monteux, cannily, underplays the hysteria and neuroticism of this work and refuses to treat each episode as simply interesting in itself. As a result, he develops a cumulative impact that puts this recording among the top three, along with Argenta's (London) and Beecham's (Capitol-EMI).

Yehudi Menuhin and Christian Ferras team beautifully in Bach's Double Violin Concerto (Capitol-EMI) which also includes Menuhin playing the Concertos in A Minor and E Major, and leading a chamber orchestra in all three works. It is a pleasure to report that Menuhin has regained the warmth he seemed to have lost a few years ago when his playing was marked by an aridity and astringency that had no room for genuine lyrical feeling. The playing here is sweet without becoming cloying. At times, the pulse, it seemed, could have been faster.

The Philadelphia Woodwind Quintet is featured in some choice, infrequently heard material (Columbia): Barber's Summer Music; and Nielsen's Quintet for Winds. The deft, clean-lined playing of these first-desk men from the Philadelphia Orchestra is so handsome that one doubly regrets Columbia's somewhat stingy programming—the two works total only 33 minutes.

* * *

Until now, Guido Cantelli's playing of Mendelssohn's Italian Symphony (Angel) was fairly generally conceded to be the preferred edition. It is still at the top, but close comparison to the recently released performance by William Steinberg and the Pittsburgh Symphony (Capitol) seems to indicate it may have to share the top spot with the latter. This is really a tribute to Steinberg, because the Pittsburghers are not the ensemble that young Cantelli had under his baton in London. But Steinberg matches the late Italian maestro point for point: the music moves; it pulsates; its lyricism sings out with irrepressible vivacity. Steinberg's disc is completed with Tchaikovsky's Capriccio Italien and Wolf's Italian Serenade; Cantelli's Mendelssohn is more handsomely backed with a superb playing of Schubert's Unfinished Symphony.

Fritz Reiner reasserts his preeminence as the authoritative interpreter of Bartok with his recording of Music for Strings, Percussion and Celesta, along with the Hungarian Sketches (Victor). This disc must now be put alongside his recording two years ago of the Concerto for Orchestra as the two most revealing performances of the orchestral Bartok on records. It is not simply the meticulousness, extraordinary clarity and thrust with which Reiner and his Chicago Symphony play Bartok. It is the quality of Bartok's honesty and integrity that comes through and which would not come through if the Chicagoans and Reiner had been content with merely slick and sophisticated playing of these uncompromising works. Victor's engineers have matched the players in this demanding program by putting us right inside the orchestra where the tiny germinal voices and ideas (so fundamental in Bartok's expression) are heard in their first stirrings and in their proper dynamic relationship to the whole work.

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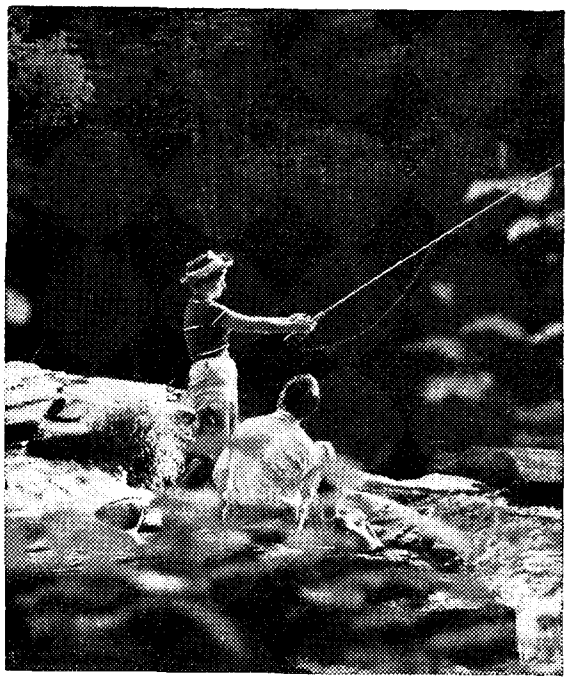

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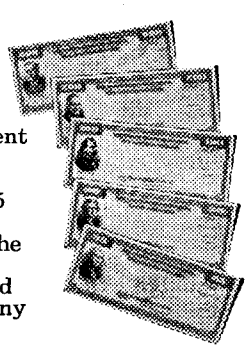

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